The Risks of Electronic Games

and the Role of Religious Mentors in Their Guidance

With Reference to Emerging Jurisprudential Issues Accompanying Virtual Reality Games

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In the Name of Allah, the Most Gracious, the Most Merciful

Introduction

All praise is due to Allah; we praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evils within ourselves and from our misdeeds. Whomever Allah guides, none can lead astray, and whomever He allows to go astray, none can guide. We bear witness that there is no deity worthy of worship except Allah, alone without any partner, and we bear witness that Mohamed is His slave and Messenger. Peace and blessings of Allah be upon him, his family, and his companions. To proceed ...

Electronic games[1] have become a significant part of the lives of children and youth in most countries around the world. A single game, such as the

[1]) The researcher, **Alhaytham Zaafan**, conducted an extensive study on the phenomenon of electronic games, which was recently published in a book entitled: **The Phenomenon of Electronic Games and the Identity of Muslim Youngsters**; Afaq Al-Ma'rifah, Riyadh, 1442 AH.

controversial "Fortnite" achieved 2.4 billion views in one month on YouTube.

Economic reports indicate that the global electronic games market generated revenues of $152.1 billion in 2019[1].

And youngsters aged between 13-17 years spend an average of 3.5 hours daily on digital platforms[2]. This means that one-eighth of their time is spent on "electronic entertainment" which is time stolen from a Muslim's life.

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[1]) **Arab Gateway for Technical News**: November 27, 2019 CE, https://aitnews.com

[2]) **See**:

- Palestine Ali Hassan Abu Waznah: **The Relationship Between Addiction to Electronic Games and School and Social Adjustment in a Sample of Upper Basic Stage Students in Amman**; Master's Thesis, The University of Jordan, 2011.

- Dr. Salwa Suleiman Al-Gendi: **The Uses and Gratifications of Facebook Games and Their Role as a Modern Marketing Tool**; The Scientific Journal for Public Relations and Advertising Research, Faculty of Mass Communication, Cairo University, March 2016, Issue 5, pp. 1-73.

- Dr. Amani Khamis Mohamed Othman: **The Impact of Electronic Games on the Behaviors of Upper Primary School Children**; Journal of the Faculty of Education - Assiut University, Vol. 34, No. 1, January 2018, pp. 126-160.

- Amira Mechri: **The Impact of Electronic Games via Smartphones on the Academic Achievement of Algerian Pupils**; Master's Thesis, Faculty of Social and Human Sciences, Larbi Ben M'hidi University - Oum El Bouaghi, Algeria, 2017.

This entertainment is filled with content whose negatives far outweigh its positives, affects their upbringing, cultural and religious composition, and reflects on their behaviors and social environment.

Amidst mobile devices that operate beyond parental supervision and accompany children throughout the day, and within the context of open internet networks accessible to all cultures and choices, the primary educational equation is disrupted. A "new educator" enters the home, sharing with parents the task of shaping their children's personalities—a shaping that may render the child a focal point of danger to themselves, their family, and consequently, their social environment.

What many families fail to recognize is that while the concept of electronic games represents a "virtual reality" it is, in fact, a "global virtual reality" It contains content that reflects the real global reality with all its complexities, intricacies, beliefs, cultures, values, conflicts, human desires and needs, as well as good and evil and the vast spectrum between them,

within a parallel life comprising all elements of parallelism. Therefore, the rulings and analyses concerning it are extensive.

The problematic nature of electronic games lies in their creation within societies possessing unique cultural and doctrinal specificities—encompassing both virtuous and corrupt elements—and which are also engaged in a civilizational struggle with Islam and Muslims. These games might remain acceptable if confined to the societies within which they were created and their primary audiences of People of the Book, polytheists, or pagans. However, the core issue emerges from the engagement of Muslim youth with them, which is not merely passive viewing but involves active viewing, participation, immersion in the game's components, and repeated cycles of reception. Consequently, the Muslim becomes trapped in a repetitive cycle of receiving a series of doctrinal, behavioral, and moral corruptions, raising serious concerns for the preservation of their faith and identity.

Through this research paper, we will attempt to briefly highlight the most prominent risks of the phenomenon of electronic games—doctrinal, behavioral, health-related, economic, and security risks—on Muslim youth and, by extension, on Islamic societies. Concurrently, we will explore mechanisms to counter these risks by highlighting the role of religious Mentors in regulating this modern phenomenon and attempting to leverage its positive aspects to serve the Islamic mission both within and beyond the Muslim world.

Doctrinal Risks of Electronic Games

1) Electronic games are notably characterized by a preoccupation with themes of spirits, atheism, and paganism, featuring gods and conflicts between powers vying for control over the world, and even the universe. These games immerse the player in an extremely dangerous and complex pagan sphere, fostering within them a delusion of grandeur and control over the world, while undermining their metaphysical concepts of the hereafter. This is an issue towards which the West and non-Muslims in general suffer from a comprehensive cognitive dissonance, often exhibiting confusion and rejection of these metaphysical concepts. Consequently, this confusion has been reflected in the game developers' writing of electronic game scenarios and their design.

2) This is clearly evident in many electronic games. For example, the game "God of War" embodies gods in the form of people and fighting monsters within mythical stories. The player controls the game's

protagonist and uses him to kill other gods. It is a pagan game that transports the player to the world of ancient Greece and their pagan myths. The game culminates in beheading the gods, with the victor—who is, of course, the player, and who might be a Muslim—declaring in the end: "**Mankind is now ready to hear my message.**"

3) Electronic games, in general, are notable for their focus on the concept of in-game transformation to achieve victories, progress in levels, and obtain virtual—and sometimes real—rewards. In these scenarios, the player transforms from a human being into a supernatural force or a savage beast to overcome opponents. All such transformations contradict Islamic law and could immerse a Muslim youngster in an extremely dangerous sphere of pagan beliefs, especially if the child begins to believe in them or perceives himself during gameplay as a deity

capable of controlling humans, angels, demons, fire, rain, wind, and other elements[1].

Furthermore, all of this occurs within a context of horror, absurd fantasy, and supernatural games, dominated by themes of the apocalypse and post-apocalyptic events that shape the narrative of the game.

4) An observer of electronic games will readily notice numerous symbols and forms with doctrinal significance that contradict Islamic identity.

These symbols are not merely superficial but are intrinsically linked to the heroic narrative of the player.

When the protagonist achieves success within the game, actions such as kissing a symbol, being marked by its sign, or waging battles under its banner are fundamental elements. This is particularly prevalent in games that are explicitly hostile to Islam and

[1]) For further details regarding the concept of **Transformation**, one may refer to the book by the researcher **Alhaytham Mohamed Zaafan**: **Doctrinal Risks in Arab Children's Channels**; Al-Bayan Center for Research and Studies, Riyadh, 1436 AH.

Muslims—of which there are many. Among these symbols are:

(Symbols from the Shinto belief: Shintoism is the belief system of the Japanese people, based on polytheism - The Cross - The Six-Pointed Star - Triangles, angles, complex geometric shapes, skulls, bones, and human and animal skeletons. These are symbols with significant connotations, especially among practitioners of magic and sorcery, coinciding with the abundance of games that market witchcraft and the occult).

5) Electronic games can become a means of neglecting religious obligations. Addiction to them paves the way for disregarding both religious duties and essential life necessities, foremost among them being the Islamic prayers. This is coupled with a rejection of Unseen Matters (al-Ghayb), and the

desecration, insult, or destruction of heavenly scriptures and places of worship[1][2].

In addition to the method of hunting through killing, followed by improper slaughter, and the accompanying consumption of animals whose meat is religiously prohibited, such as pork as a prominent example.

Some field studies have also confirmed that electronic games lead to an interest in the religious practices of non-Muslims[3].

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[1]) Dr. Ahmed Ata Allah Abdel Baset: **Electronic Games Between Entertainment and Addiction** "**A Comparative Jurisprudential Study**"; A study published in the Scientific Journal of the Faculty of Arabic Language, Al-Azhar University, Assiut Branch, Issue Thirty-Four – Part One, 2015, pp. 715-830.

[2]) **See**:

- Dr. Abdullah Awad Al-Ajmi: **The Impact of Electronic Games on the Doctrinal Formation of Young People**; Journal of Sharia and Islamic Studies, Kuwait University, Vol. 32, No. 108, 2017, pp. 158-193.

And also see:

- Dr. Abdullah bin Abdulaziz Al-Hadlaq: **A Proposed Islamic Classification to Protect Children and Youth from the Dangers of Electronic Games in Light of the Objectives of Islamic Sharia Pertaining to the Preservation of the Five Essentials**; Journal of Educational Sciences, King Saud University, Riyadh, Vol. 26, No. 1, February 2014, pp. 91-108.

[3]) Sulaiman bin Nayef Al-Nayef: **Electronic Games and Their Repercussions on the Educational Values of Middle School Students** "A Field Study"; Master's Thesis, Qassim University, 1438 AH, p. 133.

This in itself indicates a degree of familiarity between the Muslim players of these games and corrupt devotional rituals; a dangerous indicator that could escalate in the future if not addressed.

Behavioral and Ethical Risks of Electronic Games

1) Field study results indicate that young people's engagement with electronic games has impacted some of their moral principles and religious behaviors[1]. These games transport children into a world of killing, crime, and destructive fantasy. Furthermore, they give the child a false sense of victory for being able to control the world, and sometimes the universe, through their mobile phone or computer. This instills a feeling of power, yet they fail to realize it is a deceptive power confined to the virtual realm. When attempts are made to translate this into their real world, it can lead to behavioral and ethical catastrophes such as violence, assault, murder, and moral corruption. The proliferation of fictional personas and identity impersonation in the child's and

[1]) **See, for example:**
Asil Saleh Al-Ayid: **The Impact of Excessive Engagement with Electronic Games on the Familial and Religious Upbringing of Children from the Perspective of Mothers in Al-Rass Governorate as a Model - An Applied Study**; Master's Thesis, Qassim University, 1438 AH.

adolescent's virtual life is strongly correlated with behaviors of lying, fraud, and deception. A boy, in much of his virtual time, lies and adopts fictional identities, making it easier for him to lie and defraud in his reality.

2) More dangerously, electronic games lead the youth into a corrupt arena that promotes promiscuity among players. This pornographic invasion and the corrupt ethics within electronic games pose a direct threat to the beliefs, behavior, morals, identity, and customs of children and adolescents in Islamic societies. This is due to the inclusion of unethical components in these games, such as lewd images, degrading clips, obscene and fantastical stories, various and diverse violent methods, gambling techniques, and depictions of how to consume khamr (Intoxicants) [1].

[1]) Dr. Adel Abdel Gawad Mohamed: **Electronic Games and the Culture of Violence**; Al-Amn wa Al-Hayah Journal, Naif Arab University for Security Sciences, Vol. 26, No. 304, October 2007 CE / Ramadan 1428 AH, pp. 54-57.

Within the game, the child progresses from the stage of "**passive viewing**" to the stage of "**virtual practice**" Consequently; monitoring the content of electronic games requires increased efforts from families and relevant regulatory bodies. This is particularly important as the issue of young people imitating the heroes of electronic games has been a focus of academic studies. For instance, **Dr. Amani Othman's** study indicates that 76% of the study sample imitated the heroes of electronic games. The study further clarified that 34% of the sample imitated their electronic game heroes in terms of movements, 25.5% imitated them in clothing, 23% imitated the heroes' traits and morals, while 18% imitated the heroes' appearance and form[(1)].

3) A further problematic aspect within this ethical-behavioral paradigm, from our perspective, is what

[1]) Dr. Amani Khamis Mohamed Othman: **The Impact of Electronic Games on the Behaviors of Upper Primary School Children**; Op. cit.

might be termed " **Negative Virtual Companionship**" Digital games featuring morally questionable protagonists, combined with the global network of online players—spanning all nationalities, ages, and creeds—create a new form of companionship for youth that replaces detrimental real-world influences. While parents diligently guard their children against harmful associations in physical environments, they often remain unaware that by permitting engagement with electronic games, particularly online gaming, they are effectively surrendering them to pernicious virtual Companionship. The very concerns that prompt parental vigilance in the physical world—exposure to smoking, deviant behaviors, obscene content, or proximity to immoral practices—are precisely the negative influences that virtual companions make accessible and even glamorize to young users. Consequently, children may first encounter these behaviors in digital environments, potentially developing predispositions that could manifest in reality when circumstances permit.

Psychological and Health Risks of Electronic Games

1) In May 2019, the World Health Organization (WHO) classified gaming disorder as a disease and added it to the International Statistical Classification of Diseases and Related Health Problems (ICD), which is a reference for recognized and diagnosable diseases. This classification establishes digital game addiction as a mental health disorder[1].

The WHO clarifies that this inclusion will lead to increased attention from health professionals regarding the risks of developing gaming disorder and will consequently prompt them to take necessary measures in the fields of prevention and treatment.

Japan launched its first program to combat internet addiction, and now has 84 treatment centers for patients addicted to online gaming.

[1]) **The World Health Organization classifies disorder due to digital games as an official disease**: May 2019, the World Health Organization's official website, https://www.who.int.

Health surveys reveal that the prevalence rate of internet gaming disorder ranges between 1% and 10% in Europe and North America.

In Switzerland, a 2018 report commissioned by the Federal Office of Public Health indicated that approximately 1% of the population (nearly 70,000 people) are considered "problematic" internet users.

Building on this foundation, a number of researchers have studied the impact of electronic games on the brain. Some studies have found that electronic games tend to damage adolescents' brains by impeding brain development. Consequently, these games produce generations that are more inclined towards aggression compared to previous generations, and are also more prone to losing self-control[(1)].

Studies have established a correlational relationship between the extended number of hours spent playing

[1]) Zainab Ali Khalil Al-Fardan: **Addiction to Electronic Games and its Relationship to Social Skills and Critical Thinking among Gifted and Non-Gifted Ninth-Grade Female Students in the State of Kuwait**; Master's Thesis, Arabian Gulf University, Bahrain, 2012, pp. 20-21.

electronic games and the incidence of pain in the hands and back.

This is particularly prevalent among younger subjects in study samples, as their bone development is not yet complete, leading to muscle fatigue and an increased probability of musculoskeletal injuries with longer gaming sessions[1].

This, in turn, contributes to reduced academic achievement and lower educational performance. The primary reason is that electronic games dominate their thoughts, causing mental distraction during teacher instruction or while reviewing their lessons. This is further compounded by sleep disorders and eye strain[2].

2) Several adolescent suicide cases around the world have drawn the attention of observers after

[1]) Maha Husni Al-Shahruri: **The Impact of Electronic Games on Cognitive Processes and Emotional Intelligence among Middle Childhood Children in Jordan**; Doctoral Dissertation, Amman Arab University for Graduate Studies, Jordan, 2007, pp. 123-124.

[2]) Sarah Mahmoud Abdulrahman Hamdan: **The Benefits and Drawbacks of Games Played by Children in the Late Childhood and Adolescence Stages from the Perspective of Teachers and the Children Themselves**; Master's Thesis, Middle East University, Jordan, 2016.

investigative authorities attributed the causes of suicide to electronic games. Specifically, certain games are identified as instructing players to commit suicide, such as the game "Blue Whale." This game targets children and adolescents and consists of a series of challenges spanning 50 days, culminating in a final challenge that instructs the player to kill themselves in a horrific manner. This game caused a global uproar after it led to dozens of suicides worldwide, including cases in the Muslim world, prompting many countries to ban the game within their territories.

Economic Risks of Electronic Games

1) Beyond draining the financial resources of families worldwide—including Muslim families at the core—the staggering profits in the electronic games market lead most stakeholders to override all educational, ethical, and even religious values to preserve these earnings. This results in a dual loss: both moral and financial.

2) Electronic games frequently feature card games that train children in gambling, even mastering its tricks and methods. Initially, gameplay revolves around points, but it can evolve in online gaming to wagering real money via credit cards or mobile payment services. This is particularly likely when the opposing player is non-Muslim and has no religious or ethical objections to gambling.

3) The world of electronic games has introduced the term "professional gamers" accompanied by the establishment of "e-sports." Through global online gameplay, international companies have successfully

promoted the concept of celebrity gamers—electronic game players—mirroring the fame of film and sports stars. This intensifies competition among players. The electronic gaming arena now recognizes the term "gaming stars" and these international competitions with substantial monetary prizes are not immune to cheating and fraudulent gameplay.

Furthermore, electronic games have opened a new market for betting, which now infiltrates e-sports tournaments, similar to the illicit betting prevalent in non-Muslim countries accompanying physical sports competitions. These betting and gambling activities represent a continuous financial drain on Muslim family resources, sometimes expended by children without their families' knowledge.

Security Risks of Electronic Games

1) A significant and notable aspect of some electronic games is their deliberate collection of private data about the player, their social environment, and areas within their country, while also prompting them to use their device's camera and tracking GPS functionality. This has raised espionage concerns among many observers. The most prominent example of this category of electronic games is "**Pokemon Go**" a famous game that achieved hundreds of millions of downloads worldwide. The game relies on "**Augmented Reality technology**", which attempts to link the electronic virtual reality with the real world surrounding the player through in-game instructions to go to specific areas and perform certain roles. Because it uses Augmented Reality technology and the GPS system to display moving characters in the real world, it enables the collection of the largest possible amount of data about the players and their surrounding reality.

2) The danger of this game and others like it lies in the data, information, and live images the player provides about their home, area, city landmarks, and movement within the city through their device's technologies. All this data, images, and coordinates provide information that could pose a risk to the individual's security and that of their family, and consequently, their country in the future, if exploited by thieves or entities hostile to the player's country. This has prompted many countries to ban this game within their territories due to its threat to national security.

3) However, the problem is that if one such game is banned, dozens of similar games achieving the same espionage objective emerge in its place. This necessitates an independent regulatory body for electronic games with the authority to block them within the country if monitors perceive, through their security sense, a threat to the nation's national security.

Purposeful Electronic Games

There exist purposeful electronic games that combine education, meaningful culture, and training with entertainment and enjoyment. These games can play a positive role in reinforcing Islamic identity if optimally utilized. **Examples include:**

- Number games
- Games designed for learning the basic principles of a specific subject
- Language games: A category of games that enable learning grammatical rules and the correct pronunciation of vocabulary.
- Supportive scientific games: Games that assist specialists within their respective fields of expertise[(1)].

Furthermore, numerous industries and commercial institutions utilize computer simulation games to train employees and executives. A prime example is the

[1]) Sulaiman bin Nayef Al-Nayef: **Electronic Games and Their Repercussions on the Educational Values of Middle School Students "A Field Study"**; Op. cit., p. 49.

computer-based training of pilots for real-flight simulation, particularly in airline and military contexts, aimed at conserving effort and costs while mitigating risks for novices.

Similarly, NASA trains its astronauts on simulation devices prior to actual space missions[(1)].

This has prompted experts to emphasize that electronic games have radically transformed students. Consequently, today's students are not the same as those for whom the current educational system was originally designed. Therefore, educational systems must be capable of adapting and bridging the gap between the social structure of education and the realities of life in an industrial, technology-saturated society[(2)]. And to work on integrating computerized games into the curricula as a strategy for developing

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[1]) Basmah Sulaiman Al-Helu: **The Impact of a Computerized Games Strategy on Developing Ethical Behavior among First Grade Students in Amman**; Doctoral Dissertation, The University of Jordan, 2008, pp. 43-44.

[2]) Palestine Ali Hassan Abu Waznah: **The Relationship Between Addiction to Electronic Games and School and Social Adjustment in a Sample of Upper Basic Stage Students in Amman**; Op. cit.

students' knowledge, attitudes, and behavior; while fostering collaboration between educational and information technology institutions to produce purposeful software and develop electronic games that serve the aspirations, values, and culture of the Arab-Muslim environment[1].

[1])Basmah Sulaiman Al-Helu: **The Impact of a Computerized Games Strategy on Developing Ethical Behavior among First Grade Students in Amman**; Op. cit.

The Role of Religious Mentors in Regulating the Practice of Electronic Games

Religious Mentors in the Islamic world bear the primary responsibility for raising awareness within Islamic societies regarding the risks associated with the phenomenon of electronic games, how to leverage them positively for the benefit of the Muslim Ummah, and utilizing electronic gaming technology to propagate the Islamic faith both within and beyond the Muslim world.

Among the roles that Mentors can undertake are:

1) Alerting Muslim families that they are in a competitive struggle with an educational environment that seeks to snatch their child and shape him according to its own desires, not those of the nurturing family. When families fully grasp this reality, we will have identified the starting point of the

correct path to preserving the trust placed by Allah, the Almighty, upon parents: the trust of their children, their protection, care, and upbringing according to Allah's will.

2) Guiding and assisting families in fortifying the Muslim child with sound doctrinal immunities against any corrupt ideological influences he may encounter throughout his life. Thus, when he faces any doctrinal violations, illicit financial transactions, or unethical practices in a game, he will possess the capacity for internal rejection of those violations, and his heart will hold in reverence the avoidance of gameplay that contravenes Islamic law, seeking the pleasure of Allah.

3) Directing Muslim families to avoid providing youngsters, especially at a young age, with independent electronic devices, particularly internet-connected ones. The device used for electronic games should be located openly within the family's shared space. Even if it is a tablet or mobile phone,

play should occur in the presence of a parent and during specified times. Caution must be exercised against the device becoming a "constant companion" accompanying the youngster throughout the day, even in bed. Efforts should be made to prevent a child from having an independent device before the age of puberty—as much as possible—and only after the family is confident in the educational and doctrinal foundations they have instilled.

4) **Providing religious guidance to families** about the dangers of electronic games and urging them to understand the dimensions of these games, while engaging with their rapid and technical world. This ensures that the youth feel their parents are aware of their technological activities and enables parents to select appropriate electronic games, distinguishing what is acceptable to operate within a Muslim household from what is unsuitable.

5) **Encouraging the governments of Muslim countries** to include the development of beneficial and

wholesome entertainment electronic games on their public policy agendas, recognizing it as a technical field within the state with its own objectives, strategies, and mechanisms—technologically, educationally, investment-wise, and in terms of advocacy—both locally and internationally.

6) Urging governments to establish a technical and educational regulatory body tasked with monitoring the content of electronic games and tracking their continuous updates. This body should have the authority to block violating websites and platforms or those promoting undesirable games, as well as the power to ban electronic games and withdraw them from commercial markets. It should also issue guidance manuals for parents on mechanisms for dealing with electronic games and enact administrative decisions requiring schools to regulate mobile phone use within school premises, excluding entertainment-based electronic games, while imposing deterrent penalties on non-compliant individuals.

7) Establishing a specialized center, affiliated with an advocacy institution, a coalition of Mentors, or operating independently, comprising experts in technology, education, scriptwriting, game design, and Islamic jurisprudence. This center would initially focus on in-depth study of this vital electronic field and develop the overarching vision, general policies, and strategies guiding the investment in electronic games for Islamic advocacy. It would conduct comprehensive feasibility studies for this industry from all angles, utilizing whatever experts, translators, and assistants it deems necessary.

8) Creating a training and development unit within the center, tasked with qualifying and training electronic game designers and developers according to the established advocacy vision and general policy. This includes establishing state-of-the-art electronic game design and development studios that compete with global standards and commencing the foundational work on electronic games after collective

agreement on the scenario, designs, and other game requirements.

This ensures the games are advocacy-oriented while simultaneously being attractive and engaging for the youth. In this context, focus can be placed on games that allow the youth to soar through the wonders of the Creator, the Almighty, in the universe—planets, oceans, seas, the creation of humankind, and other creatures—doctrinally linking them to achieving the worship of contemplation and reflection upon Allah's signs for the Muslim youth, and sparking doctrinal questions for the non-Muslim, serving as a tool to attract them to learn about Islam, in the hope that they may be granted guidance by Allah's will.

Key Emerging Jurisprudential Issues Accompanying Electronic Games with Virtual Reality

A number of emerging jurisprudential issues accompany the phenomenon of electronic games with virtual reality, necessitating scholarly legal foundational analysis (taasil shari) by qualified scholars to elucidate the regulatory principles and legal rulings governing cases associated with these issues...

Among these key emerging jurisprudential issues are:

1) Regulations and rulings concerning electronic entertainment during work hours, the resulting job performance deficiencies, disruption of people's interests, and causing harm; along with clarifying the rulings on receiving contracted salaries, bonuses, and benefits, as well as the ruling on money acquired from virtual reality activities during work.

2) Rulings on betting in virtual reality games; the ruling on money paid and acquired in such bets, and the rulings concerning betting intermediaries and brokers.

3) Regulations and rulings concerning financial and in-kind prizes for electronic game tournaments - their inputs and outputs.

4)Regulations and rulings concerning Islamic societies hosting international electronic game tournaments and providing them with financial and in-kind sponsorship, given the games' corrupt components and the presence of betting, gambling, and multiple financial inputs accompanying these tournaments.

5) Regulations and rulings on the trade of electronic games, the legal ruling on trading games containing corrupt doctrinal, cultural, and behavioral components, and the ruling on money acquired and invested in such trade.

6) Regulations and rulings on working in the electronic games industry (game design, drawing cartoon characters, scriptwriting, technical technologies, and audio-visual aids).

7) Regulations and rulings on the public/popular development of imported electronic games.

8) Rulings on electronic mixing (Ikhtilat), electronic seclusion (Khulwa), and accompanying corrupt behaviors during electronic entertainment, and the nature of disciplinary and deterrent penalties for such corrupt practices and their consequences.

9) Regulations and rulings on the trade and acquisition of technical devices that operate electronic games.

10) Rulings and regulations for advertisements and promotions of imported electronic games; and the accompanying material gains, especially electronic advertisements on personal pages on YouTube and Facebook.

11) Rulings and regulations for "implicit advertisements" by investment companies within electronic games, such as advertisements for cars and restaurants promoting their brands as part of the game's components.

12) Rulings on financial and bank transfers accompanying virtual reality games (inputs, processes, and outputs).

13) Rulings on the operations of financial intermediaries in electronic games ("the most prominent example: telecommunications companies" - purchasing points, prepaid payments, fees, loans, transfers) and the ruling on acquired money, and the rulings on returns for shareholders and speculators in the stock market for telecommunications companies intersecting with electronic games.

14) Rulings on performing practices, movements, and uttering polytheistic (shirki) or pagan (wathani)

doctrinal phrases during virtual electronic entertainment.

15) Legal rulings associated with electronic games that threaten the national security of Islamic societies (trading, promoting, downloading, practicing, unintentional informational support, intentional informational support).

16) Rulings on acquiring polytheistic and pagan symbols and forms for virtual characters in electronic games (clothing, ornaments, pictures, drawings, statues, logos, tattoos, etc).

17) Regulations and rulings for centers treating electronic game addiction, the accompanying legal rulings regarding addiction to electronic games, and the rulings on how addiction affects Religious obligations.

18) Legal rulings related to the testimony, judiciary competence, credibility as a witness, Justice, guardianship, and legal capacity (or impairment

thereof) of a practitioner and addict of electronic games.

19) Regulations and rulings for electronic entertainment in light of a Muslim's legal responsibilities and based on the scholars' foundational work on permissible entertainment, its cases, regulations, and outcomes.

20) The established legal regulations and rulings governing how Muslim families deal with the phenomenon of electronic games within the framework of parental authority and the legal responsibilities of safeguarding, caring for, and raising children.

21) Regulations and rulings on total, partial, shareholder, and speculative stock market investment in companies that develop and sell electronic games and their devices, and the rulings on returns from these investments in light of the corrupting elements of virtual reality games, and within the context of

update strategies aimed at achieving higher sales and profitability.

22) Rulings on loans and interest associated with progression processes within electronic games, and rulings on installments, debts, their scheduling, mortgaging, guarantees, etc., especially if the financial transactions are with people of different religions.

23) Rulings on virtual theft, fraud, deception, trickery, deceit, stratagems, and lying during gameplay, and the resulting financial or in-kind gains in reality, or recreational opportunities within the game that have financial value.

24) Regulations and rulings concerning virtual reality friendships in light of differences in age, cultures, religions, beliefs, and enmities.

25) The legal regulations and rulings pertaining to Muslims living outside the Islamic world, governing and regulating their interactions with virtual reality games regarding practice, work, development, trade,

investment, and other problems imposed on them by the nature of the countries dominating the electronic games sector.

26) Regulations and rulings on endowment financing for the purposeful electronic games industry, to be employed through their advocacy content in spreading the Islamic call inside and outside the Islamic world.

27) Regulations and rulings for executive, legislative, and judicial authorities regarding the regulatory rules governing the practices and repercussions of virtual reality games in Islamic societies.

These jurisprudential developments necessitate forming a committee of scholars from Al-Azhar Al-Sharif to study them from all dimensions, and subsequently issue the regulatory principles and legal rulings governing the field of electronic games in a legal guide accessible to all Muslims inside and outside the Islamic world.

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1) Abdullah Awad Al-Ajmi: **The Impact of Electronic Games on the Doctrinal Formation of Young People**; Journal of Sharia and Islamic Studies, Kuwait University, Vol. 32, No. 108, 2017, pp. 158-193.

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published in the Scientific Journal of the Faculty of Arabic Language, Al-Azhar University, Assiut Branch, Issue Thirty-Four – Part One, 2015, pp. 715-830.

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